CHRISTIAN EDUCATION

FINDINGS

APRIL 1960

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Letters:

• A Rogation Sunday Observance

The church school children of Immanuel Church-on-the-Hill, Alexandria, Va., have, for a number of years, observed Rogation Sunday by holding a service of worship out of doors. Appropriate hymns are sung, accompanied by whatever musical instruments can be assembled among the children. A special litany is read. On one occasion, second-graders, as an outgrowth of their interest in seeds and growing things, planted a shrub.

Two years ago the completion of a building program and the prospect of landscaping several acres of parish property presented a need for almost a hundred trees and shrubs. It was decided to invite families and individuals to give these as gifts and memorials. Rogation Sunday was a fitting time for the planting.

The project involved a considerable amount of advance planning and quite literal spadework. A committee ordered an assortment of New Hampshire white pine, elm, maple, Lombardy poplar, magnolia, willow, dogwood, and azalea, Japanese holly, and pachysandra. The committee members staked out the areas to be planted and even dug the holes. Families were invited to attend church in their gardening clothes and to bring their own tools and a picnic lunch.

Children were overjoyed to be able to come to church school in their play clothes. Said one youngster, "I'm glad to go to school where I can wear blue jeans." During the morning various contingents from the younger classes planted periwinkle along a bank on one side of the parish house. [See cut.]

At the conclusion of the eleven o'clock service, the choirs, headed by crucifer and flag bearers, marched from the church and, followed by the congregation, came down the hill to the parish house.

They sang a hymn, "We plow the fields," and said a litany, "An Act of Praise" (from *The Kingdom, the Power, and the Glory,* Oxford University Press, $2.00). The people scattered to do their planting. All over our several acres were family groups and individuals setting their trees and shrubs into the ground, giving each other counsel and advice, and taking turns with shovels and spades.

Needless to say, everyone was ready for the picnic lunch which followed.

Deborah L. Vaill
Immanuel Church-on-the-Hill
Alexandria, Va.

EDITOR'S NOTE: Some valuable and constructive criticism has come to FINDINGS as a result of the questionnaire in the January issue inviting our readers to make suggestions for the improvement of the magazine. Some readers wrote letters to amplify their answers to the questionnaire. Among such replies were the following letters, which we much appreciate and will heed in planning future issues. They are reprinted with the permission of their authors.

• Backing in a Search for Words

Thank you for nudging me into writing to you concerning FINDINGS. My heartfelt appreciation goes to all on the staff of this helpful publication. I have been teaching first grade for three years and find many helps in every copy. In regard to question #2 on the survey, I wish to say that Mr. Sydnor's column "From the Chancel Steps" is used frequently as material, in a modified version, in a single grade. Aimed at youngsters, it helps me to say to them things about Bible stories I would be afraid to translate into my own language. But with the backing of the stories, and suggestions from my priest, I can do so without feeling irreligious or strained in my search for words with a six-year-old.

I cannot close this without a word to you about Bishop Noland's article "The Call of the Christian Teacher" [June, 1959]. I felt the impact of this article to my very heart and mind. Thank you for helping me to clarify my own thoughts on this overpowering subject.

Again, my sincere thanks to all responsible for this wonderful magazine.

Mrs. L. J. James, Jr.
Trinity Church, Washington, Pa.

• Specific Help

Before I put my feeble efforts to answers requested in your questionnaire, may I express my wish that this had been an extra insert that could be easily removed, as I keep my issues and hate to mutilate the cover! Secondly, may I commend you on the January issue—I personally think it is one of the most helpful issues (if not the most helpful) you have published. Keep up this good work, please.

Having been superintendent of a church school and chairman of a Christian education committee, I am eagerly seeking help and look forward to FINDINGS. However, I feel that I get greater help for church school from *Children's Religion,* and I find *Presbyterian Life* invaluable.

I am one who thinks teachers would benefit by more specific help, and this is one reason I find *Children's Religion* of greater value most of the time. They plan a theme for the year and often have articles on the same theme for different ages. Many of our teachers who do not know their age-groups at the first half of the year would benefit by this, just as they get some help from their Seabury manuals.

Hazel Bowles
St. John's Church
Northampton, Mass.

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An Easter Message from the Presiding Bishop

Victory is the word for Easter. "Fought the fight, the battle won. Alleluia." The battleground on which our Lord's victory was won is very familiar to us; it is this actual world in which we live and die. God's victory in Christ was won here. He triumphed over every enemy of man, and therefore his victory affects every kind of human experience. It has to do with everything we do, with all we are, with all there is.

Our battle certainly is not over, but we can be confident of the outcome through Jesus Christ our Lord. This is why Christianity is Good News. The Church does not point us to Christ and say, "There is a great and good man, His teachings will help you, His graciousness will make you all good friends; follow Him as best you can." That is not Good News. How can anyone who knows his own frailty, who is aware of our precarious situation at this point in history, believe that good advice, even Christ's good advice, can save us. The Christian Gospel is not "Listen to Jesus and do your best," but "Jesus Christ, the power of God to salvation, for everyone who has faith."

We can share in Christ's victory on one condition: that we also share in the cost. The cost is death to self-seeking ways, the victory is to be raised with Christ to a new life now. Then we show by what we are that Christ is Lord of all.

—ARTHUR LICHTENBERGER

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CHRISTIAN EDUCATION FINDINGS

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8 **What kind of help** *do our teachers and leaders need? The Rev. Frederick B. Wolf and the Rt. Rev. J. Stuart Wetmore describe three kinds of training: motivation, orientation and procedure, and consultation.*

10 **Wonderful weeks of growth** *in a vacation church school at Trinity Church, San Antonio, Tex., are reported by Miss Dorothy Schemmer so that other parishes and missions may share in a similar experience this summer.*

13 **The Church's responsibility for religion in education** *was the theme of a consultation held at Seabury House. Leaders from the National Council and from public and private schools discussed the necessary function of religion in education.*

15 **Helping children understand Good Friday and Easter** *is possible if we use the parable of seeds and flowers, says Mrs. Edward Robinson, whose ideas provoked a healthy discussion among church school teachers at St. Matthew's Church, Wilton, Conn.*

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Cover photograph: Clockwise, Mrs. Muriel S. Webb (back to camera), Dr. R. L. Hunt, the Rev. John Page Williams, Mr. Curtis Roosevelt, the Rt. Rev. Jonathan G. Sherman, the Rev. David R. Hunter.

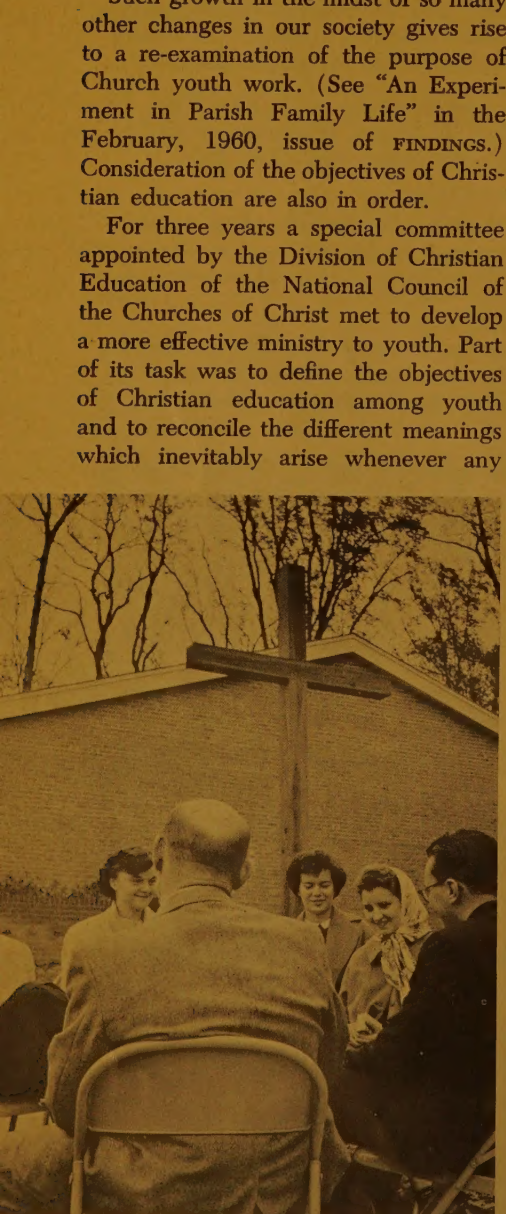
Acknowledgments: Photograph on page 6 by United Press International; on page 17 courtesy of Harry Shaw; on page 18 by Clark and Clark; on page 19 courtesy of RCA Victor. Drawing on page 15 by Robert Charles Brown.

Objectives of Christian Education for Senior-High Young People

There are signs that the Church is benefitting from the gigantic increase in teenage population. More and more classes and youth fellowship groups are being added to parish and mission programs.

Such growth in the midst of so many other changes in our society gives rise to a re-examination of the purpose of Church youth work. (See "An Experiment in Parish Family Life" in the February, 1960, issue of FINDINGS.) Consideration of the objectives of Christian education are also in order.

For three years a special committee appointed by the Division of Christian Education of the National Council of the Churches of Christ met to develop a more effective ministry to youth. Part of its task was to define the objectives of Christian education among youth and to reconcile the different meanings which inevitably arise whenever any definition of major importance is attempted.



St. Michael and All Angels' Church, Adelphi, Md.

One of the committee members was the Rev. D. Campbell Wyckoff, Professor of Christian Education at the Princeton Theological Seminary. Dr. Wyckoff was invited to share the fruits of the committee's labors with thirty Episcopal youth advisers from all parts of the country at a Consultation on the Church's Ministry to Youth. This meeting was held at Seabury House, Greenwich, Conn., November 22–24, 1959. Dr. Wyckoff discussed the objectives of Christian education developed by the N.C.C.C. committee and some of the resulting meanings or interpretations.

Learning Tasks

The objectives of Christian education can be understood in terms of personal motivations and of individual and group goals. At the opposite pole, the objectives can be understood in terms of the great themes of Christian faith and life and of topics or problems related to these themes.

The two poles meet when topics and problems are considered in relation to individual and group goals; the resulting overarching clusters of goals are called "learning tasks."

There are five learning tasks: listening with growing alertness to the Gospel and responding in faith and love; exploring the whole field of relationships in light of the Gospel; discovering the meaning and value of relationships in light of the Gospel; personally appropriating that meaning and value in light of the Gospel; assuming personal and social responsibility in light of the Gospel.

"It seems to me," Dr. Wyckoff said, "that every group or individual goal with which we are involved in church schools, in youth work, or in life has to be some specific aspect of one or more of these learning tasks in Christian education." This takes shape in a class or a group through work begun with the goal in sight, continued activity in its pursuit, and arrival at the goal.

Most groups and classes can begin and continue for a time, but the disappointment at not arriving (or at making a partial arrival) is often cause for considerable dissatisfaction.

Youth Work in Christian Education

The objective of Christian education ought to be that of joining personal motivations with the great themes of Christian faith and life so that the persons concerned can drive along in the same direction and be involved together in grappling with the great concerns of the whole Church. We need an idea stated so clearly that it will magnetize the whole field of Christian education so that the diverse meanings of the objectives will come together in a relationship that expresses the whole of life under God.

Such a statement has been made in the committee report referred to above. It has been published in the document "The Objective of Christian Education for Senior High Young People" (N.C.C.C. Office of Publication and Distribution, 475 Riverside Dr., New York 27, N.Y., $1.00—see a review of this document in the February FINDINGS, pages 22–23).

The statement reads as follows: "The objective of Christian education is to help persons to be aware of God's self-disclosure and seeking love in Jesus Christ and to respond in faith and love —to the end that they may know who they are and what their human situation means, grow as sons of God rooted in the Christian community, live in the Spirit of God in every relationship, fulfill their common discipleship in the world, and abide in the Christian hope."

To be aware means to be informed and conscious of God's self-disclosure and seeking love. To respond means to make answer in faith and love. This ought to be the objective of every session of every church class or group. The statement of the objective of Christian education develops the ramifications in a rich way: to know, to grow, to live, to fulfill, and to abide as disciples fulfilling their discipleship in the world.

This understanding of the objective places youth work in the total context of Christian education; its scope is the whole field of relationships in the light of the Gospel.

—RICHARD L. HARBOUR

The Davis family, of Christ Church, Short Hills, N.J., gives us . . .

A Firsthand Look at Russia

by R. T. Davis

ONE day last April my wife Sally was reading a newspaper story about the Fashion Industries' plans to send three American families to the American Exhibition in Moscow. In addition to professional models, the Fashion Industries wanted to send a workingman's family, a family with a working mother, and a suburban family to show the Russians how Americans dress.

The newspaper notice sparked Sally to immediate action. We live in suburban Short Hills, N.J., and we are very interested in international friendship. Last year several educators from India lived with us. They were here as participants in the International Teacher Development Program sponsored by the United States Department of Health, Education and Welfare, and through them we had met many visitors to the United Nations and the Indian Consulate in New York. We continue to correspond with these friends and hope someday to visit them. Our interest in Russia, therefore, was not just a sudden thing; it was part of our concern for the rest of the world.

Before that day was out, Sally had gone to New York City for an interview with Fashion Industries. Shortly thereafter we Davises found ourselves designated as a "typical suburban family" with Moscow our destination. FINDINGS readers will be interested to know that we are all five active members of Christ Church, Short Hills. Jane, 13, sings in the choir. Jeff and Charles, 16 and 10 respectively, regularly attend church school. Sally teaches, and I am an usher.

We Land in Moscow

It was daylight when, at 3:30 the morning of July 21, our plane landed in Moscow, and the two most fascinating months of our lives began. A certain amount of tension had been evident among all the passengers as we flew over Riga, the Latvian entrance to the air corridor our plane was required to follow

A Russian Orthodox service in a fourteenth-century church, which also serves a monastery and seminary congregation.

to its destination. Before leaving Stockholm, our cameras had been impounded for the flight, and en route we spent several hours completing the long, detailed, Soviet customs declarations necessary before entering the U.S.S.R. All possessions, foreign currency, books or papers, and even Sally's wedding ring had to be listed. Here we were now, waiting with papers in hand to be admitted.

The two grim-looking militiamen who relieved us of our passport and other documents were careful to scrutinize each of us very thoroughly. I suppose the feeling I had then, as my three children and my wife came under their close observation, was one of almost helpless protectiveness. We were the first group of Americans ever to be allowed to face thousands of Russian citizens openly and answer their questions about America: how we live, the meaning of individual liberties, the truth about democracies, and many other things the Communist propaganda machine had spent years distorting and twisting in the minds of the people. I still cannot believe that the Russian authorities regarded us as anything but highly trained propagandists from the West. The average Russian, however, was a different matter.

I would like to stress the fact that we did not go to Russia as any kind of "experts," and we certainly did not come away with that qualification. Living with the Russian people for two months, as my family and I did, taught us one thing if nothing else—it is a difficult land and people to understand, especially for a Westerner. Our observations and impressions were those of a pretty typical American family, without benefit of any special training for our mission. While some may be shocked at the thought of sending untrained people off on such an assignment, I might say that this was the exact intention. The American National Exhibition in Moscow was to give an honest representation of America, our people and how we live. We happened to fall out of the cross section of America which was cut for this project.

The Questions We Were Asked

On the whole we found the Russian people to be friendly, interested, and extremely anxious for our friendship in return. Their admiration and respect for us as Americans was almost childlike, it was so obvious. They had a consuming desire to learn of life and the world beyond the borders of the Soviet Union, and their questions were endless and varied —sometimes humorous, other times shocking, almost always reflecting the ignorance or distortions caused by propaganda and controlled, official information. Unemployment in America, racial prejudice, and capitalist domination of the American masses were the most popular subjects.

I was asked, while standing with my wife and children in a large crowd which had surrounded us one evening, how many Negroes I had taken part in lynching. And this was not thrown at me by an official heckler, but by an average man who believed that this was an everyday occurrence in the United States. His tone was not provocative or insulting; rather he was asking an objective question based on what he had been taught.

On many occasions, after friendly talks with a group of Russians, they would have to ask the inevitable question (and it openly embarrassed them to do so), Were we capitalists? Trying to explain what makes a capitalist to a Soviet national is not an easy thing, and our explanation of capitalism clearly did not fit what they had been taught. Our answers were always direct and phrased in our own words, which I believe was apparent to those we talked to. While it would be impossible to reverse the lines of their thinking completely, at least we presented something fresh and new for these people to think about.

The Russian people have to cope with and try to understand many contradictions in their own propaganda. At one point they are told that America is fraught with unemployment, a land where the masses are dominated and exploited by a handful of capitalists, that hunger and starvation are widespread, and housing deplorable. Then a Kremlin leader will promise that, if they are good workers for the Party, someday they, too, will have the comforts and conveniences of the Americans.

Promises for better material things seem to be a pattern for the Kremlin now. Some of these are being slowly fulfilled. With an overpowering shortage of housing, adequate or otherwise, a great deal of emphasis is being put on housing projects. In Moscow and Leningrad, where we travelled by TU-104 jet, the fringes of the cities are covered with hundreds of new apartment buildings, all alike. There are still millions of people, however, who are crowded into ancient flats of one or two rooms, mostly shared with other families. It was always surprising to see vast crowds of people on the city streets at all hours of the day and night. When we learned what "home" was for most of these people, it was easy to understand why they preferred to walk the streets and parks.

Family and Faith in Russia

The Communist system is not particularly good for close family life. We talked with women in Moscow who told us their husbands worked in Leningrad or the Urals, and with men whose wives held jobs in some remote area of the country. They didn't see each other for months at a time. Unless there are unusual extenuating circumstances, both husband and wife work. Many women found it incredible that their American counterparts merely raise their children and maintain the home. Children, too, are away much of the time. New mothers resume their jobs about two months after the birth of a child. The child is then cared for by a state nursery while the mother works. Summertime usually finds the children in Pioneer Camps for further education, physical development, and prescribed political training.

Our observations of religious life in Russia confirmed much of what many of us already know. Communism is dedicated to the destruction of religion as we know it. Antireligious teachings are a major part of every child's schooling, and nowhere did we meet or find young Russians who gave the slightest indication that they yearned for a reform along this line. It is true that a few churches are open, and we sought these out for a firsthand look in Moscow, Leningrad, and Zagorsk, the thirteenth-century monastery town sixty-five miles east of the capital. Congregations were made up entirely of old women who, on very rare occasions, might have a small child with them.

We became quite friendly with a few Russians. During the course of our association we gained a good deal of their confidence, which made it possible to talk about many subjects otherwise taboo. I would like to identify them and call them by name, but even here in America as I write this, I know it would be unwise to do so. These friends told us something of the policies covering the people who attend church. Go to church and they are shunned by everyone around them. Go to church and they haven't a prayer to hold a decent job. Yet, who can accuse the Communist regime of closing down the churches? They are open. When I asked why, then, anyone would attend church, I was told to go and look for myself at those in the churches—old women with nothing to lose. We had already seen them.

Anyone wishing a lively debate could always find one by attempting to discuss religion with a young person schooled and brought up in the communist manner. I have read of confessed atheists, but can't remember that I have ever before met one in person. However, in the Soviet Union we stood face to face with thousands upon thousands. To talk to a person who believes just as sincerely that there is no God as you believe there is, presents a seemingly hopeless stalemate. Some of the Communists' most vicious propaganda deals with their efforts to stamp out the flame of religion totally and completely.

Our friends told us other things worthy of note. When asked if the Russian people accept the Party propaganda line as fact and truth, they answered after some deliberation that they felt considerably more than half of the "educated" adult Russians had many doubts. As they pointed out, the government is most successful in controlling an ignorant nation, but progress is not possible unless they educate the people. To educate a man's mind is to train him to think, and try as they may to control what they feed into that mind, the government cannot stop the thinking process once it is started. The very fact that it is impossible to purchase a Western newspaper or a book of one's choice is reason enough to place doubts in the minds of many. These people all seemed to see the day when Russia will become an educated nation as the day when their freedom will begin.

Our Children's Reactions

Our children were extremely objective. Without too much previous opinion of the Soviet Union or of communism, they took things as they came and developed their own opinions. All three of them were aware very quickly what a police state meant in practical terms. We had to be extremely cautious about listening devices, and the children were very conscious of the surveillance going on around us, surveillance of Americans and Russians alike. They also observed that children do not engage in free play as they do here at home. Russian children are pretty well organized and regulated at whatever they may be doing. My boys admired the athletic abilities of a number of boys they met.

All our children were well aware of the good deportment of Russian children generally and were conscious of their friendly attitude. Further, I believe that they had an excellent basis from which to realize how lucky we all are to live in a free land: each of them made several comments to this effect. By and large, children naturally look for the sameness between foreigners and themselves, but they are very quick to realize differences if they exist. We attended several events which our children enjoyed to the utmost: the Moscow Circus, a puppet theater, and the Bolshoi Ballet. As a matter of fact, they still talk about these things. Chuck traded new Lincoln pennies for the little colored pins Russian boys have so many of. He brought home over a hundred of these in a collection. One of the most satisfying contacts Jeff made was teaching a Russian boy of about seventeen to catch a baseball with the gloves and ball we took with us. Jane was interested in trying to answer questions from Russian girls and women about her country and the way she lived.

A Contrast

Having lived as free Americans all our lives, we found existence in a police state almost suffocating. During our two months in the Soviet Union, we had more than ample time to compare life without our Constitution and Bill of Rights. I'm frank to admit that, before this awakening experience, I had never realized very well the true value not only of our democracy, but of Christianity. Our Russian friends were happy to explain that much of the terror and suspicion has sharply subsided since 1953, but what we saw was still unbelievable when contrasted with life in a country where religious and political freedom are a reality.

What Kind of Help?

Third in a series of five articles on the nature of leadership training

by Frederick B. Wolf, Rector
St. Peter's Church, Bennington, Vt.
and J. Stuart Wetmore
Suffragan Bishop of New York

THE first article in this series outlined what leadership training can and cannot do; the second looked at the role of the trainer in parish life. [See FINDINGS, February and March, 1960.] This article explains some of the needs and problems of leadership and the various programs that can be used to meet them.

Those of us who are responsible for Christian education in a parish or mission have many tasks: recruiting leaders; organizing the church school; planning a program for young people and adults; helping groups within our parish to plan for educational activities. Added to these tasks is one we dare not neglect: that of offering training programs for the leaders of our church school classes and parish organizations. They have agreed to serve the Church; our job is to help them give this service by providing leadership training. How can we do so effectively?

One way to plan for such training programs is to await eagerly the newest conference or meeting from Greenwich or the diocesan office, and when the '60 or '61 model rolls off the line, buy it, and buy it fast. This kind of planning for leadership training has its problems, however. Most training conferences and meetings are designed with a particular need or problem in mind—and the "answer" may not fit our church's particular need. Beyond this, new leaders are constantly appearing on the scene who need to be trained in the A B C's of teaching rather than at an advanced level. One single training conference or meeting can't serve the variety of leadership needs present in any parish or mission.

What this means is that we must recognize the need for different kinds of training. Basically, there seem to be three major leadership problems, and therefore three major kinds of leadership training.

"I Don't Care"—A Question of Motivation

One major problem area of leadership training may be reflected in the words "I don't care." It may appear in the recruiting of leadership or in problems of indifferent leadership. Teachers may fail to show up regularly for class, may neglect training opportunities, may come poorly prepared for their task. They may say "I don't have time" or "I'm too busy with other things." All of these are symptoms of a lack of a sense of urgency about the job. We can always find time for the things we really want to do, and we'll always prepare for the things we're excited about doing. The real problem here is "I don't care."

This indicates that one kind of leadership training required in a parish must help persons to deepen their *motivation* as Christian leaders. There is no fancy way of pulling strings and levers and putting people through a routine that will turn them out converted and dedicated Christians. But it is possible to help people look at their dedications, their commitments, and to lead them to the decisions necessary to deepen their personal religious conviction. We don't motivate Christians—God does. But we can help Him. We can raise questions as to the nature of life, Gospel, and Church so that men and women can discover and respond in love to the living Christ.

This kind of leadership training has been most effectively done by the Parish Life Conference and the Parish Life Mission, by summer conferences and retreats. Group study of books such as Reuel Howe's *Man's Need and God's Action* (The Seabury Press, paper, $1.75) also helps to do this, as does the use of the early sessions in the *Teacher Training Guide* (The Seabury Press, $2.00). Information on these resources is available from your diocesan office or

A Parish Life Conference at Tuxedo Park, N.Y. P.L.C.'s help adults and young people to examine their motivation in life and to discover and respond to the love of the living Christ.

from the Leadership Training Division, 28 Havemeyer Place, Greenwich, Conn.

"I Don't Understand"—A Question of Orientation and Procedure

But every parish or mission also has teachers and leaders who are deeply dedicated to their work, who are alive with a sense of urgency—but who are confused as to what they are doing. With the greatest dedication in the world they may be floundering helplessly in their job, or carrying out their work in an incredibly bad way. These are teachers and leaders whose primary obstacle is not a lack of motivation, but rather a lack of clear direction for their work. These are the people who say, "I'm for it, but I don't understand it."

For these teachers and leaders, a second level of leadership training is required—*orientation* to their job. Their need is for a philosophy, for an ideology, for procedural helps, for a grasp of the areas of heritage needed in their task. These will provide an inner understanding and external framework within which they can see their ministry within the Body of Christ. In no small measure, they need help in understanding the nature of leadership itself, so that they don't try to do what they can't do, and so they can move in effective and satisfying ways.

The Parish Life Conference and Parish Life Mission, to the degree that they help to spell out some orientation to the task of the Church, help with this kind of training, although their primary value is in the first kind, motivation. Obviously, orientation will continually recall and build upon motivational training, and it may even uncover the need for additional work in that area. The Parish Leaders' Institute (FINDINGS, February, 1958) and the *Teacher Training Guide* offer training specifically designed at this second level, orientation and procedure.

It's never enough to get people excited about their job—they also have to know pretty clearly what it is, what they are trying to do, to maintain their excitement. Any parish or mission will want to plan training to provide this help for its leaders and teachers each year.

Basically, this kind of training is approached in two ways: (1) instruction in educational methods and philosophy, and (2) practice training groups.

Instruction in teaching methods should include as many variations of basic methods as are applicable to the group, and can be given in meetings either of the whole staff or on departmental levels. Such instruction is often expected and requested by new and inexperienced teachers. But methods are never ends in themselves; and even when courses on methods are provided, they have a way of not satisfying the trainees who have to know, too, the why and the when of using a particular method and the educational philosophy which lies behind it. These areas can be explained and explored in many ways (lecture, demonstration, small-group discussion, etc.), and they will gain their deepest meaning and efficacy as the trainees are involved in practice training groups.

In the practice training group, experienced leadership should be both available and active, but plenty of room should be left for experience, for trial-and-error learning. The atmosphere should be one in which members of the group feel, "It's safe to make mistakes here. We'll learn from our mistakes as much as we do from our successes." (Perhaps more!)

Sessions in the *Teacher Training Guide* suggest many workshop experiences. Normally, a team of leaders plans and conducts such a training session, and the whole group, with the assistance of a trainer, looks back over the session, reviewing procedure, content, and methods of leadership.

"I Need Help"—A Question of Consultation

But comes Sunday morning or Tuesday afternoon and another kind of leadership prob'em appears on the scene. The program chairman of the women's group and the church school teacher may be deeply dedicated and well oriented to their tasks, but they still have to run a meeting and their cry comes up, "I need help!"

This is a third problem in leadership, and requires a third type of training. The most effective way of learning how to do something is to *do it*—and to learn from your failures and successes. All the golf books in the world won't help you learn to play golf as much as actually going around a golf course with somebody who helps you see what you're doing. A third kind of training, therefore, includes disciplined in-service training or consultation. Consultation involves a series of personal interviews throughout the year between a teacher or leader and his trainer—priest, director of Christian education, or another lay person trained to act as a consultant. This is hand-tailored training, dealing specifically with the particular problems of *this* teacher or leader, in his classroom or group.

This type of training often recalls or builds upon the two foregoing procedures. For one teacher, motivation may be the biggest problem, and in a face-to-face situation he can talk out personal fears, questions of Christian conviction and commitment, and specific situations which prevent him from doing his best. A leader may be faced with organizational problems, or may not know how to lay out her materials. What may be needed is simply the reassurance that comes from sharing the ongoing experience of the classroom in an atmosphere where one feels free to express feelings of both failure and success. This kind of training, then, can help people deepen their motivation for their work and sharpen their orientation to their job.

Whatever You Do—Plan

In setting up any training program, the first and major consideration is to determine what needs or problems exist among the persons to be trained, and what methods and procedures will help them most. A parish or mission will need to provide different kinds of training for different leadership needs, and will do well to identify the needs before it sets up a particular training program.

EDITOR'S NOTE: Practice training groups and consultation will be described more fully in the next two articles in this series.

Wonderful Weeks of Growth

by Dorothy Schemmer
Director of Christian Education
Diocese of West Texas

The author (at right) meets with Mrs. John Pianta, director of Trinity Church's vacation church school, and Clark Roberson, superintendent of the Sunday school, to plan a series of training sessions for vacation school leaders.

"COULDN'T we please have vacation school two more weeks?" This plea (from sixth-graders, no less!) illustrates the results realized last summer in the vacation church school at Trinity Church, San Antonio, Tex. Testimonials came from other sources, too. A mother remarked, "I didn't have to make them go; they wanted to." The rector said that the school started, progressed, and ended with a smoothness he had never known before. Some members of the teaching teams of vacation school offered themselves for Sunday school and are today serving joyfully in this capacity.

It all began in a monthly meeting of the Sunday church school teachers that I had been invited to attend as Diocesan Director. The teachers started talking about plans for the summer Sunday school, and someone asked the question "Are we going to have a vacation church school?" After comments pro and con by several teachers, I was asked directly, "What do you think of vacation church school? Is it really worth all the trouble?" For once I remembered not to jump in with an answer that would stop all further investigation and thought. I suggested we talk it over together. We made an effort to answer for ourselves such key questions as: "What is vacation church school?" "What and who is involved in it?" "How do we determine any worthwhile activity in the Church?" Our answers led us to say, "Yes, we want to have a vacation church school this year."

Preplanning

The first step necessary was to form a small committee to do the over-all planning. This committee, appointed by the rector, included the superintendent of the Sunday church school, the director of the vacation church school, and other interested persons. The committee had the following decisions to make in advance: (1) choice of dates and a daily schedule; (2) grading and placement of children; (3) selection, ordering, and distribution of materials; (4) preparation of rooms and equipment; (5) selection of a staff and the designation of the duties of each staff member; (6) staff training; (7) publicity; (8) coordination with other parts of our parish program. (These are the subjects suggested on page 6 of *Weeks of Growth,* The Seabury Press, $2.10.)

After consulting the parish calendar, we chose July 6–17, Monday through Friday each week, and 9:00 A.M. to 12:00 noon as the daily schedule. Several factors determined the choice of dates. Immediately after the close of public schools, many of the children were scheduled for special swimming lessons, music lessons, and so forth. Some of the teachers had family vacations scheduled. Midway in the summer months was considered to be a time when the children would be ready for a directed program of worship, study, and play.

In choosing the starting time in the daily schedule, we considered one important factor: the teaching team. It is necessary for all leaders to be in the classroom thirty minutes before the starting time. Our teaching teams said that 8:30 A.M. would be the earliest time they could arrive each morning. Thus, 9:00 A.M. became the starting time for our school; and to round out the three-hour schedule which is the norm for vacation schools, twelve noon was the closing time.

We had a closely graded school (a separate class for each age and/or grade) from four-year-olds through sixth grade. This was indicated from the

number of children we expected and the fact that they were accustomed to this kind of grading in their Sunday classes. Baby sitters were provided for children under four years of age whose mothers were members of the teaching staff.

Curriculum

The selection of materials proved to be one of the committee's simpler tasks. Our national Department of Christian Education had just released a marvelous course for primary-age children entitled *God Is Great, God Is Good* (The Seabury Press, $1.90). To accompany this course, or any other course one may choose to use, a basic guide for vacation church school leaders was published at the same time. This guide, entitled *Weeks of Growth*, was invaluable to the committee planning the school, as well as to the teachers. There was not a single question that came to our minds, either in over-all planning or in day-to-day planning, for which we could not find an answer in this basic guide. In this writer's opinion, *Weeks of Growth* is the most helpful guide to leaders yet published by our national department. It is tremendous!

To complete our selection of materials for the other age-groups, we chose "The Cooperative Series" of the National Council of the Churches of Christ. The theme for 1959 in this series was "God and His World," very much in accord with *God Is Great, God Is Good*. Thus we had a unity of thought and action in all age-groups in our school.

Teacher Recruiting and Training

The selection and recruiting of the teaching teams was the cooperative effort of the rector and the director of the vacation church school. In addition, the director of the school recruited people to be responsible for refreshments each day, another person to be responsible for publicity, and still another person to coordinate transportation so no child would be left out because he did not have a way of getting to and from school. Some members of the teaching teams were Sunday school teachers. The majority had never taught before, and several persons were newly confirmed members of the Church.

One of the prerequisites for acceptance as a member of a teaching team was attendance at the training sessions to be held for each age-group. The length of the training sessions varied. The teaching teams of the kindergarten and the third through sixth grades participated in a total of four hours of training. The teaching teams of the first and second grades met a total of twelve hours because we were participating in some experimental training work for the Children's Division of our national Department of Christian Education, which recommended six two-hour sessions. (The other teaching teams did not receive the same amount of training simply because we ran short of time prior to the opening of the vacation school.)

The training team for these sessions consisted of the superintendent of the Sunday church school, Mr. Clark Roberson, who served as observer; Mrs. John Pianta, director of the vacation church school, who served as recorder; and myself as trainer. As a trainer, I would like to offer a testimony to the ingenious work of our Children's Division in the development of the training design for teaching teams using *God Is Great, God Is Good*. Besides offering clear and specific suggestions to the trainer, this design has within it a built-in natural flow from session to session that I have never experienced before in any other training document. I hope it is published soon. I commend it highly to you. [Editor's Note: This document is scheduled for publication early in 1961, after further experimentation this summer.]

Outline of the Training Sessions

At the first training session, we asked each member to state why he had "volunteered" to teach or observe in the vacation school. We received such answers as "I was shanghaied," and "Mrs. Pianta said we would need training; I agreed to help, and I'm here to get training." There was an air of uncertainty in our first sessions. Some of the members were not sure they could attend all the meetings. As we moved from session to session, our life together became of vital importance to each member, so we somehow found a way to be present.

The response of our teaching teams seems to me to bear out a truth we often neglect, or overlook completely, in recruiting for any teaching situation: we should offer a training program and follow through with it. How often we minimize the demand of time in training and preparation for teaching! The job for which these people are being recruited can't be too worthwhile if nothing is expected of them. At least, this is what we all too often imply. The laity know that much will be expected of them in a teaching situation. If no training is offered, why should they accept? Our lay people are more than willing to give of themselves in time and effort if they can be assured of some training and support for the job to be done.

We spent a great deal of time, perhaps more time than we should, considering the purposes and over-all goals of the courses. In so doing, however, another truth was borne out. By spending so much time on purpose, the leaders came to feel a confidence in what they were about to do, and the "how-to" was no longer of major importance to them.

Preparing the Rooms

The Sunday afternoon immediately preceding the opening of the school was our time for preparation of rooms and equipment. Trinity Church was a beehive of activity that afternoon. Teaching teams and, as a matter of fact, their entire families were there moving chairs, tables, and desks. Trinity Church is a normal parish, bursting at the seams with children and young people and too short of space to have separate rooms for all classes. In an effort to give each group a separate classroom, the use of a little imagination wrought wonders. For instance, the second grade met in one corner of the parish hall. The use of movable partitions made it a cozy classroom. The third grade met in what was once the janitor's supply closet. The fourth grade met in the office of the director of Trinity's Parish Day School,

So many factors combine to make vacation church school a memorable experience: thirty hours of concentrated work and play; a variety of learning activities; going to school in play clothes; and getting to know the rector and other adults in the parish family. With more time together, children and adults can grow closer to each other and to God.

and the fifth grade met in the choir vesting room. It is sometimes amazing what a little shifting of furniture and the addition of a few pictures and a bulletin board can do for a room. By five o'clock, each classroom seemed to say to the children, "I have been prepared so you may learn and enjoy something of God's greatness and goodness."

Summertime Advantages

Many of our Sunday church schools close during the summer months. If we do not close completely, attendance is a mere fraction of what it is the rest of the year. And what do we offer those who come during the summer? Some form of audio-visual aids? If we were honest with ourselves, we would have to say the learning experience for these children during the summer months is almost nil. The Sunday school at Trinity Church had an average attendance of ninety-eight in the kindergarten through sixth grade. The vacation school had an attendance of ninety-one in these age-groups. In ten days time in vacation school, we had thirty hours with these children in a live, vital, learning situation. This amounts to more hours than most children receive in a full year of Sunday school.

The rector's availability is another major advantage of a vacation school. So often he is involved in conducting worship on Sunday morning that he has little, if any, opportunity to develop a close relationship with children. Through daily contact with the vacation school—as a resource person available to any class at any time, even during the recreation periods, and through conducting the daily corporate worship—the rector has an opportunity to develop a lasting relationship with the children of the parish.

Vacation church school provides children with a daily contact with members of the Church. The youngsters can wear play clothes and do many exciting, creative things not possible on Sunday morning. "Church" takes on a new dimension in the minds and lives of those in attendance.

Involvement

In our vacation school last summer we became involved in identifying ourselves with God's greatness and goodness in His natural world and with persons in our daily lives. Whole families became involved in varying degrees and levels. One father, a construction engineer, had his work crew building traps and setting them to catch (without harming) various little animals, among them a squirrel and a raccoon. Then cages were built to bring these wild creatures to the vacation school. The theme of the school became the center of conversation in the homes. Because of an earlier conversation, one child included the following sentence in his evening prayers: "God, let all the good people out of jail and put all the bad ones in." A seeking for the truth of God's goodness brought him to this understanding. True, he needs further growth, and we trust it will take place. Can anyone claim a complete understanding of the truth of God's universe at any one point in his life?

Frequently, the trainer meets members of the teaching teams in a drugstore or grocery store. Even after many months these meetings involve more than the usual friendly "How do you do" greeting. There seems to be a depth of relationship present because for a few weeks we lived and worked together; growth took place for both of us. This same kind of meeting is taking place daily in the life of this parish. We lived together for a very short period of time, but during this time we, by God's grace, caught a glimpse of what the Church is all about.

The Church's Responsibility for Religion in Education

A two-day Consultation on Religion in Education was held at Seabury House, Greenwich, Conn., on January 30–31 under the auspices of the Department of Christian Education of the National Council. Twenty persons representative of the Church's concern for the place of religion in education met with Dr. Kathleen Bliss, Director of the Board of Education of the Church of England, who acted as guest consultant.

The group attempted to define the "necessary function" of the Christian religion, or of Christian faith, in education at elementary, secondary, and college levels. While it recognized the part that the Church's parish day schools and preparatory schools play in education, it spent most of its time considering the Church's responsibility for fulfilling its function in state-supported schools and colleges. It was agreed that it is the right of every child to be given the Christian story as part of his cultural heritage and that this would help him to enlarge and interpret his other school experiences. There is a missionary obligation incumbent upon Christians to challenge the parodies of the Christian faith often espoused by school people and secular communities. The conference rejected the idea that the teaching of moral and ethical values in the schools is a sufficient presentation of religion. The child must become familiar with the vocabulary of religious experience whether he accepts or rejects the experience itself.

The Presiding Bishop, who was present throughout the conference, was requested to set up a committee representative of the National Council and of Churchmen who are public school educators to explore ways in which the Church can exercise its responsibility for public education.

Other recommendations which emerged were:

1. Churchmen, both lay and clerical, should become involved in public schools at the local level. They need to knew school people. The Church's attitude and approach should be that of genuine concern for problems confronting administrators and teachers, rather than of criticism or special pleading. Its aim should be to strengthen the schools.

2. The purposes of religion will be served most through committed classroom teachers. The Church should encourage our young people to become day school teachers. Church colleges should set up programs for training teachers both at the undergraduate and graduate levels. Parishes should train and support their members who are engaged in school work. These teachers, rather than programs conceived to supplement classroom instruction, are the key to fulfilling the "necessary function of religion in education."

3. The need is for first-rate schools, with the highest standards. Such programs are costly, and Churchmen must support them.

4. Our parishes were urged to strengthen their own educational programs; they cannot expect public schools to do a better job of teaching than the Church is doing in parishes. The national Department was commended for its effective work in the Sunday schools and preparatory schools. The Department was asked to give similar leadership to our people in public education.

5. The proposed revision in the purpose of the National Council of Churches' weekday (released time) religious education program was approved. Episcopalians were urged to take the initiative in setting up such programs and in working with other churches wherever possible to strengthen the public schools and to provide the necessary function of religion in education. Schools are a community concern, and their problems often require an ecumenical approach.

6. Diocesan departments of Christian education were urged to study the school situation in their communities and make this information available to parishes and missions.

National Council officers attending the consultation were, in addition to the Presiding Bishop, the Rev. Clarence W. Brickman, Dr. Thomas P. Govan, the Rev. David R. Hunter, the Rev. Almon R. Pepper, the Rev. Richard U. Smith, Mr. Warren H. Turner, Jr., and Mrs. Muriel S. Webb. Representing parish and preparatory schools were the Rev. E. Allison Grant, the Rev. John O. Patterson, the Rev. Malcolm Strachan, the Rev. Matthew M. Warren, and the Rev. John Page Williams. From colleges and universities came Dr. Nathan Pusey, Dr. Gerald Read, and Mr. Curtis Roosevelt; and from other interested groups, Dr. Reuben H. Gross, Dr. Rolfe Lanier Hunt, the Rev. Jonathan N. Mitchell, and the Rt. Rev. Jonathan G. Sherman.

Consultants at Seabury House: Clockwise, the Rev. E. Allison Grant (back to camera), the Rev. Almon R. Pepper, Dr. Kathleen Bliss, Dr. Reuben H. Gross, Dr. Nathan Pusey, the Rev. Matthew M. Warren.

"The Crucifixion," painting by Salvador Dali. Courtesy of The Metropolitan Museum of Art, gift of Chester Dale, 1955. Reprinted by permission.

Helping Children Understand Good Friday and Easter

by Carolyn W. Robinson

"What a murder story!" exclaimed a third-grade boy as he listened to the first part of the Biblical account of Easter. For him, Easter suddenly had a reality that many adults have never grasped because we could not bear to look at a crucifixion. We have ignored our Lord's death on the cross on Good Friday because we have tried to ignore all death. But this we should not and cannot do. Without Good Friday there can be no Easter. Without death there can be no life afterward.

If we use seeds and flowers to teach children about Good Friday and Easter, we need to examine the foundations and implications of the analogy rather than use it to evade the issues of life and death. The big mistake we have made in trying to explain Easter to our children is that we have handed out the pretty flowers without showing them the dying bulb, the magically disappearing seed.

Parables from Nature

Jesus was actually a very earthy person. He loved the land and frequently talked of sowing and reaping, of trees and their fruits, of the vineyard and the mustard seed. St. Paul, too, used examples from nature in his teachings.

At Easter it seems particularly appropriate to cite the parables and analogies of our Lord and St. Paul. All around us the seed is springing up from death. It seems certain that God planned the Crucifixion-Resurrection at the time He did so that we may be able to understand it and accept it better.

It is difficult to accept the meaning of the Crucifixion in our lives. If we read, " 'He who loves his life loses it, and he who hates his life in this world will keep it for eternal life,' " we may well wonder what this means. Jesus' parable of the seed makes it crystal clear: " 'Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.' " (John 12:24, 25) This is a fact that everyone of every age everywhere can see.

We do no injustice to our Lord by comparing the wonder of Easter with the wonder of spring. He compared Himself to a seed or a plant: " 'I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing.' " (John 15:5)

If there's one thing God doesn't do, it's plan things in a slipshod manner. We all see the sun and the stars, our earth and moon, move in a prescribed pattern, and every day we all adapt our lives to the orderly rhythm of day and night set in the orbit of the four seasons. The value of time for everything has been further adopted by Christians into our own Church Year. (There can be no real Christ-mass without Good Friday and Easter.)

Thus it was so right—so orderly—so completely perfect—that at the time of year the earth put a slow end to winter and gave birth to the beauty of spring, Christ died that He might rise again to show us that our souls must struggle through dying in order to grow into life.

A Truth Today

Many scientific "discoveries" simply support what was said two thousand years ago about life and death. A biologist writing recently about the process of oxidation in the death-life cycle states: "Today it is estimated that every living molecule of oxygen in the earth's atmosphere has arisen from a plant at some time in the last two thousand years."

The weakness of using plants to explain Easter has been that we have not looked carefully at the whole plant. We have looked only at the flower and ignored its roots. Perhaps this is because most of us no longer live close to the physical facts of life. We do not have to face the fact that our bodies live on the death of the steer; the steer lives on the death of the grass; the grass lives on the death of other plants. When we look at the pink petunia, we simply do not face the biological fact of the death of the seed from whence the perfect flower came.

All life involves death, but we don't like to face death in any way. We don't like to see a flower die. We don't like a pleasant habit to die, even if that change is good for us. We don't like to see a person die because it hurts us to lose him. And, likewise, we don't like to think about Christ dying.

". . . *Except It Die*"

A gardener learns to accept and even want death; he knows that a new plant grows only out of the death and decay of old plants. Likewise, a person can develop new, good habits only if he can kill old

habits. He can grow in love for his neighbor only if he kills his desire to gossip about the neighbor's seeming snobbishness. Our souls and bodies must sacrifice and struggle in order to grow into a new and purer life.

The laws of nature, which Jesus so dearly loved, also point to the proof of life after death which we all crave. In the orderliness of the earth, nothing is wasted; everything that dies helps to create new life. Surely, then, it follows that our tortured, struggling souls do not live and die to disappear into utter vacuum.

People who object to the comparison of the Resurrection to a flowering bulb or a growing seed apparently forget that as man cannot live by bread alone, neither can he live by soul alone. God created us body and soul together, and they are so closely intertwined we cannot separate them. We can only tend and renew both constantly; what benefits one also helps the other.

From Whence the Joy Came

We need not be morbid or neurotic about Good Friday, for Easter always follows. Life and death were united in Christ, and nothing can part them.

Because Good Friday and Easter are inseparable, together they are the most important days of the Church Year. We have been ignoring Good Friday along with the rest of death. Easter Day has usually been celebrated in some special way with children and families. This is right and good. But at the same time, we share our churches on Easter morning with those who seek the meaning of life only on that day. We hope they not only look at the exquisite beauty of Easter but really see from whence the joy came.

For the parable of the hyacinth bulb and the marigold seed gives us our best opportunity to look at all life and understand it better. God gave us the paradox of the dying-living flower and the paradox of the dying-living Christ in the same season. He must have intended that we think on them together.

SUGGESTIONS ON WHAT TO SAY

From the Chancel Steps

by William Sydnor

Easter II, May 1, 1960

POSSIBLE SUBJECT: On Being a Shepherd

BASED ON: The Gospel

Here is one way to tell youngsters about the Good Shepherd: "One of the very old picture-symbols the Bible uses to help us understand God's relation to us is that of the good shepherd. 'The LORD is my shepherd; therefore can I lack nothing,' sings David in Old Testament times. 'I am the good shepherd,' Jesus told His followers.

"I have never seen a shepherd, have you?"

Some children in some parts of the country do know about shepherds firsthand, others have read about them, but most children today, even in rural areas, have only a vague idea of what a shepherd is. In certain cattle-raising sections, anyone connected with sheep raising is very unpopular. Whatever ideas there are in the congregation, it is essential to ask the question: "Why do you suppose a picture of a shepherd was one of the earliest picture-symbols for God, both in the Old Testament and as He is revealed in Jesus Christ?"

The land in which the Bible's various parts were written is one in which the shepherd on a hillside taking care of his sheep is a common sight. In that country everyone knows that the shepherd leads his sheep to pasture and protects them from wolves. He knows them by name and not only misses them if they get lost, but risks his own life in the night or during the storm in order to find them.

It is not surprising that the shepherd occurs over and over in the Bible as a picture to help people understand what God is like in His relation to men. It lies behind such passages as Isaiah 40:11; Ezekiel 34:11–15; Jeremiah 23:1–4; St. Luke 15:3–7; and perhaps even Psalm 121:7–8. Many hymns also reflect this kind of belief about God (241, 431, 455, and others).

Easter III, May 8, 1960

POSSIBLE SUBJECT: Things to Do

BASED ON: The Collect

The Collect for this day is a prayer for all members of the Church. When it says, "Grant . . . that they may avoid those things that are contrary to their profession," I want to ask, "What things?" And when it says, "Grant . . . that they may . . . follow all such things as are agreeable to the same," again I want to ask, "What things?" The prayer does not tell us what a Christian should avoid doing, nor does it tell us exactly what a Christian should do.

In trying to discover what these things, good and bad, are, I learn that Christian living is not supposed to be thought of in that way. The reason is because God is like the most loving and caring parent we can possibly imagine.

There are books of do's and don't's for people who want to raise puppies or roses. But a book of do's and don't's for one who is interested in growing a Christian soul misses the point. This is true because, in a family, love is more important than rules. Between children and those parents they really love and who really love them, many won-

erful things happen which the uthor of a rule book would never nderstand.

How often your mother or father ashes the dishes when it was your urn, or straightens up your room hen you were told to do it and orgot, or finishes cutting the grass or you when you went off to play all for a few minutes and didn't et back. The only explanation they ive is, "Because I love you." They ever do it because they read a book f rules which said parents ought o do such things. Has anybody here ver fixed supper or washed the ar or emptied the garbage or made he beds just as a surprise? It would e very hard to find a rule book which said that children ought to lo such things for parents.

Our relation to God has this same quality of love and gratitude.

Easter IV, May 15, 1960

POSSIBLE SUBJECT: You Can Depend on God

BASED ON: The Epistle

What does a person mean when he says, "Now *there* is a friend upon whom I can depend?"

If you begin with such a question as this, you may get a variety of answers from members of the congregation. After several people have volunteered their views, summarize what has been said in some such way as this: "A dependable friend, then, is one who keeps his promises, who does what he says he is going to do, whom you can count on no matter what happens."

The Bible says God is dependable. Today's Epistle puts it this way: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness." Here is what these words suggest to me: God who made the sun and the moon and the stars is the Father of the lights we see in the heavens. These heavenly bodies are very dependable: they do exactly what we expect. In the front of the Prayer Book is a listing of the dates on which Easter falls. They have been able to say what the date of Easter is going to be up through 2013, since it is always the Sunday after the full moon in late March or early April. I'd say the man in the moon is a very dependable fellow. Fifty-three years from now we believe he will still be taking his customary monthly walk around the block, no matter who is spilling rockets on his necktie or who is pinning signs on his back.

The Bible pictures our Lord as holy and righteous, loving and forgiving. He is one who cares deeply for every single one of us. Moreover, the wonderful thing is that He is dependable. "Jesus Christ is the same yesterday and today and for ever." (Heb. 13:8)

Rogation Sunday, May 22, 1960

POSSIBLE SUBJECT: Ask in My Name

BASED ON: The Gospel

One of Jesus' surprising statements was this: "Whatsoever ye shall ask the Father in my name, he will give it you." Or another way of putting it is, "You will get whatever you ask the heavenly Father for in Jesus' name." That is a broad statement. Does this mean that I can ask God for a million dollars or a mountain of ice cream, a trip to the moon or a trainload of comic books?

Jesus said, ". . . Whatever you ask for in my name." The name of a person reminds us of that person and his authority. We are in the habit of using a person's name as though it had the same power or authority that the person himself has. The clerk in the store is likely to listen when you tell her, "Mother says to give me the next larger size." The name of Jesus Christ suggests His power and authority, too.

The other thing about the use of a name is that a person does not permit his name to be used if he does not approve of what is happening. If you were not sick yesterday, your parent will not sign an excuse saying you were sick. If I do not believe in what you want to do, I will not let you mention my name when you try to get into my important friend's office. A person's name can only be used with power when it is used in a situation which is according to the spirit of that person.

So a prayer in Christ's Name is one which is according to His Spirit. This means it is the kind of prayer our Lord, as we know Him in the Gospels, would have prayed for such a person with such a need.

The Sunday after Ascension Day, May 29, 1960

POSSIBLE SUBJECT: A Friend in an Important Position

BASED ON: The Season

All of us like it when a person in an important position knows us. Have you ever been sent to the supermarket with a note and told, "Mr. Knowles is the bald-headed man behind the meat counter. Give this note to him." Even adults are likely to take their money to the same bank window because the teller knows them.

Why is it important to every one of us, no matter how big or little we are, to know such people? I think the really important reason is that we feel someone understands and appreciates us and is able to explain things in our behalf when we are not there to do it for ourselves.

The bald-headed butcher knows what kind of meat Mother usually gets. Your friend at the bank window knows that if you added up your money wrong, you had just made a mistake and were not intending to cheat.

All this leads us to the glorious meaning of our Lord's ascension into heaven. Jesus lived on this earth just like any other person. He knew what it was like to be hungry and thirsty, to be discouraged and friendless, to be happy, and also to have one's feelings hurt. Then, after His resurrection, He ascended into heaven to a place of honor in the presence of God the Father. So there is Someone in the presence of God who knows what it is like to be human and who cares about us. Because we believe Jesus Christ has ascended into heaven, we are sure our prayers are heard and understood just the way we mean them.

My book *Keeping the Christian Year* (Morehouse-Barlow Co., $1.75) contains material which will be helpful in dealing with both Rogationtide and the Ascension.

Sight and Sound

New Teaching Film: *Going on from Here*

Going on from Here, the sequel to the teacher training film *Here and Now*, has been released and is available for rental or purchase from the Audio-Visual Film Library, 281 Park Avenue South, New York 10, N.Y. Like *Here and Now*, rental is $6.50 a day; the purchase price is $125.00.

The purpose of *Going on from Here* is to test insights and develop skills gained from sessions built around the earlier film. The new film documents the events which took place in the class session following the one recorded in *Here and Now*, and provides fresh and valuable sequential material for analysis. An ample utilization guide accompanies the film.

Because of the unstructured nature of this film and the producer's intention that it follow *Here and Now*, *Going on from Here* must be considered as an advanced training device. Groups wishing to use this new film are required first to have dealt adequately with *Here and Now*.

"Preschool Child" Exhibit

When training preschool teachers, leaders often wish they could have a preschool child for "Exhibit A." Although this is usually impossible, we think we have come close to fulfilling their wish through a set of large photographs collected in a new exhibit called "Looking at the Preschool Child."

With the training group seated in a circle, the leader introduces the photographs one at a time. Discussion follows each photograph; then the picture is placed against the knees of one of the trainees. Slowly, in this way, there develops an inner circle which presents a composite of the preschool child. This composite has a curious way of "coming alive."

A utilization guide accompanies the exhibit. The light, aluminum-mounted photographs measure slightly less than the panels of the "Ways We Learn" exhibit (FINDINGS, June, 1959) and are mailable at reasonable parcel post rates.

"Looking at the Preschool Child" is available from the Audio-Visual Film Library on a two-week basis for $8.00 plus shipping costs both ways.

Theater Review: *J. B.*

Much has been written about Archibald MacLeish's Broadway play *J. B.* A national company is now touring the major cities, and local theatrical groups will eventually attempt its production in other areas.

The Broadway production, staged by Elia Kazan, suffers from an inconsistent point of view. At the opening of the play, two members of a traveling troupe of actors are arguing over who is to play God and who Satan in a modern version of Job they are presenting Other actors who are to have parts in the play enter, and we launch immediately into the play within the play. After that, one is never sure whether God and Satan are members of the troupe, players in the play, or spectators from a cosmological height.

Not knowing where the two principal characters were, I was never sure where the production assumed I was in relation to the drama on the stage. Therefore, I slid around from one vantage point to another and could only be comfortably settled when I looked at it simply as a stage presentation. The real question is, therefore, how can the acting and staging be anything more than "affecting" if what the characters are or are doing is so confused?

One must also ask, where is God, as a dramatis persona, in the sum total of this religious drama? The truth is, except for the prototype Faustian gimmick of a barter with Satan, God is not a real force in the drama. Nor, for that matter, is Satan.

One other observation is the curious provincialism expressed in Mrs. J. B. She is the detached, stoical New Englander, content to let her husband suffer without ever becoming deeply involved in his suffering, concerned mostly about herself. In other words, the universal theme of Job is too localized.

Although this drama is less than good in its execution, it is very good in its intention. If this were not so, I would not cavil about it here and it would not have had so much attention elsewhere in the press. I commend it to you when a production comes to your community. Senior-high-school students and those older may attend the play, after some preparation, and be ready afterward to discuss the religious issues.

For helpful material in preparing groups to see *J. B.*, be sure to read the Book of Job in the Bible as well as the text of the play itself (Houghton Mifflin Co., $3.50). Also go to your public library and look up the *New York Times*, Section 2, Sunday, December 7, 1958, for an exposition by Mr. MacLeish; also two reviews by Brooks Atkinson—on December 12, 1958, and in the Sunday drama section, January 4, 1959.

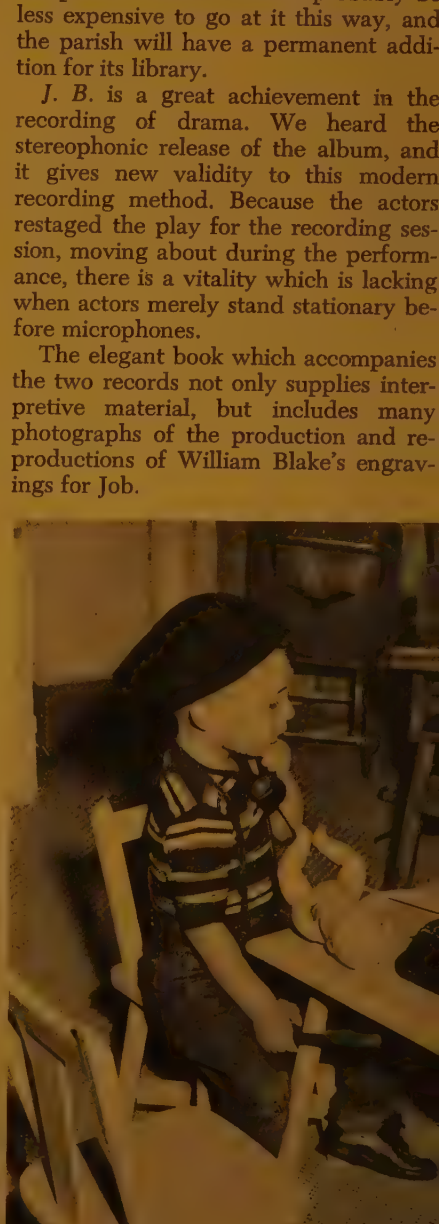
J. B. on Records

"J. B." With the Broadway cast including Raymond Massey, Christopher Plummer, and James Daly. RCA Victor Soria Series; 2 records LD-6075 $11.98; LDS-6075 (stereo), $13.98.

Rather than attempting to arrange a theater party to see *J. B.*, the recording of the play may be effectively used in the parish house. It would probably be less expensive to go at it this way, and the parish will have a permanent addition for its library.

J. B. is a great achievement in the recording of drama. We heard the stereophonic release of the album, and it gives new validity to this modern recording method. Because the actors restaged the play for the recording session, moving about during the performance, there is a vitality which is lacking when actors merely stand stationary before microphones.

The elegant book which accompanies the two records not only supplies interpretive material, but includes many photographs of the production and reproductions of William Blake's engravings for Job.



"Testing adult roles"—one of the pictures in "Looking at the Preschool Child."

The most significant thing about the ecording is MacLeish's new introduc- ion, which he reads himself, and the cript changes he made during the ecording sessions. I feel that the drama omes through with greater clarity than t did on stage and therefore provides a better base for discussion.

Film Review

"Teenage Challenge." Family Films 5823 Santa Monica Blvd., Hollywood 38, Calif.), black and white, 30 min. Rental $9.00.

I am moved by this film. A year ago Family Films took on a new look when it released its first filmstrips. With this motion picture, which is part of a new series, the fresh appearance seems also to have been acquired by the film section of Mr. Hersch's organization.

A swell cast of teenage actors has been wisely assembled, then well rehearsed, and finally filmed in a sensitive manner. For a religious film, there are extraordinary moments of subtlety in this picture and a development of characterization by nuance which is wholly unique. The principal actor, Buzz Martin, is certain to become a dependably fine performer.

The difficulty with this film is its theological point of view. The basic assumption is that God has a plan for each of us and we had better fight it out until we discover what the plan is. This oversimplified view of how we find God's will for our lives, which is shared even by most Episcopal teenagers, provides the dramatic basis of the film. To the credit of the production, the hero never finds out what God's will is for him, although he still expects to.

Still, the film does bring into focus the social problems of being a witnessing Christian. I have known teenagers in my own youth groups who faced the problem of witnesssing in school by refusing certain social invitations, such as portrayed in this film, in order to attend our fellowship meetings.

Teenage Challenge is a fine motion picture. The issues it presents are real to high-school boys and girls, and several evening sessions could easily be based on it from many different angles. I can even conceive of using this film as an oblique way to reach adults who find it difficult to witness to our faith.

Book Review

"The Four Gospels and the Acts of the Apostles: With 44 Reproductions of Religious Paintings in the Samuel H. Kress Collection," arranged and printed by Richard Ellis. The Viking Press, 1959. 254 pages. $27.50.

J. B., his wife, and the Devil staging their roles for the recording of the play.

There are a multitude of ways to examine this extraordinary book. It is a piece of fine printing and bookmaking. It is beautifully set in a clear, readable, classic type. There are also some specially cast type faces which enhance the page. The paper is elegant, and so is the binding.

Furthermore, the reproductions are abundant and also extraordinarily appropriate. Even if one is familiar with the famous Kress collection, one appreciates it even more when its broad range is brought to bear upon these documents of Holy Writ. The illustrations vary from the golden purity of Duccio di Buoninsegna to the bizarre affectations of Peter Paul Rubens. Indeed, it is not only the wide range of art which is startling about this book, but the frequent unfamiliarity of it. For instance, as far as I remember, I had never seen the Rubens' "Last Supper" with its Daliesque angle (or even Orson Wellesian angle) from below the floor boards of the room. It is unforgettable now that I have seen it in this book.

The artistic range of the Kress collection ends with the Renaissance, however, and the book suffers because nineteenth- and twentieth-century paintings are not included. But to make up for the loss are such "primitives" as the "Master of the Life of St. John the Baptist" and an extraordinary Tintoretto, "Christ at the Sea of Galilee." There is also a Titian, "Saint John on Patmos," which is monumental.

This book will be usable in Christian education as a resource book for the student, teacher, and other adults. It might well be placed in a parish library for family borrowing.

Record Review

"Liturgical Jazz." A musical setting for an order of Morning Prayer composed by Edgar Summerlin and read by Roger Ortmayer. Ecclesia Record 101, $4.95.

The 20th Century Folk Mass by Geoffrey Beaumont has been the nearest thing to liturgical use of jazz available for general evaluation and discussion. The difficulty is that the *Folk Mass* is not jazz but show music. In this record we now have a better opportunity to appraise the validity of giving contemporary accompaniment to worship. This is real jazz of the cool variety.

The service is from the Methodist tradition, but follows with two exceptions the service from the Book of Common Prayer.

This is not strictly a setting, since none of the canticles, psalms, or even versicles are sung. Rather it is a jazz accompaniment to a spoken service. Indeed, the record is poorest when the congregation sings two standard Wesley hymns which are given a jazz accompaniment on the last verses.

Like the *Folk Mass*, I imagine that the full impact and meaning of this service can be realized only when it is actually used in church for the purpose of worship. Until we take that venture, much of our talk is just talk.

—John G. Harrell

Book Notes

Edited by Charles E. Batten

The Battle of the Cross, by Kenneth L. Sandercock. Morehouse-Barlow Co., 1960. 61 pages. $1.25

These meditations on our Lord's words from the Cross have as their basic thesis that "each one of the cries from the Cross represents a crisis, a battle, something of false human nature He had to meet and defeat, from which, otherwise, we could not be free." Each saying "represents a battle that we have to fight again and again during our lives on earth." This thesis is developed convincingly, with insight and understanding, and makes an excellent guide for Lenten meditations.

The Manner of the Resurrection, by Leslie D. Weatherhead. Abingdon Press, 1960. 96 pages. $1.00

In this volume the author attempts to present the how of the Resurrection in the light of modern science and psychical research. Dr. Weatherhead sums up precisely the attitude of this reviewer when he says: "There will be those who will criticize what has been written about the manner of Christ's Resurrection. They will say it is too speculative, fits into no sphere of present scientific knowledge and therefore does not explain the manner of the Resurrection." (pp. 87–88) This is one book that should not be imposed upon our youth or adults!

The Riddle of Roman Catholicism, by Jaroslav Pelikan. Abingdon Press, 1959. 272 pages. $4.00

The aim of this volume is threefold: "It will first attempt to understand the origins and the evolution of Roman Catholicism by means of historical review. Secondly, we shall make an attempt to grasp its genius by looking at some of its most central features, practices, and teachings as they are seen and apprehended by Roman Catholics themselves. Thirdly, we shall try to formulate a theological approach to Roman Catholicism by examining the relation between it and the rest of Christendom and considering the responsibilities of Roman and non-Roman Christians to each other." The author has been eminently successful, for here is a volume, written by a Lutheran theologian, containing a minimum of bias, which should go far in providing for both Romans and non-Romans a basis for understanding Roman Catholicism. It is informative, helpful, and is highly recommended for a parish library.

Challenge and Response, by M. A. C. Warren. Morehouse-Barlow Co., 1959. 148 pages. Cloth, $2.50; paper, $1.75

Profound changes in the world situation make some of our earlier concepts of the rationale of the Church's mission untenable and incomprehensible. Reaction on the part of many peoples against the domination of the West, revolutionary political movements accompanied by the resurgence of non-Christian religions, technological advances which tie the ends of the world together—all these produce doubts and uncertainties about the validity of the missionary enterprise. At the same time, new voices are being raised to recall the Church to the real sources of Christian mission and to the interpretation of what God is doing in and through the upheavals of our time. All of us are involved, and we cannot afford to rest on nineteenth-century understandings. Leaders and teachers have a special responsibility to place themselves within the current of vital reinterpretation of the Church's place in our present world.

The author is General Secretary of the Church Missionary Society of the Church of England. In his Foreword, the Rt. Rev. William F. Creighton, Bishop Coadjutor of Washington and President of the Overseas Mission Society, describes this book as "contemporary theology, alive and vibrant as God is a living God, and as fascinating as the various peoples of this world are fascinating."

Challenge and Response is certainly a book which should not be missed. This masterful presentation takes us inside Asia and Africa and enables us to feel the present mood of these two continents. It points out clearly our temptation to "put the clock back," and helps us to look at today's reality, which is both terrifying and challenging.

One of the special attractions of this book is the use of rich and pertinent quotations from other prophets of our day who share Canon Warren's concerns. Having finished *Challenge and Response*, one feels an urgency about pursuing further the questions raised, and the other books to which the author refers make an excellent bibliography.

Canon Warren treats historically the Anglican contribution to the world mission of the Church and devotes his final chapter to point out the particular challenges which he, as a "friendly alien," discerns for the American Episcopal Church. His comments need to receive thoughtful consideration. At the same time, both of his final chapters awoke in this reader a strong desire to answer him with a more positive statement of the position of the American Church.

This provocative book can well lead to deeper caring, earnest prayer, significant action, and a desire to probe more deeply into the explorations toward which it points. *(Carman St. John Wolff)*

Sandals at the Mosque, by Kenneth Cragg. Oxford University Press, 1959. 160 pages. $2.75

Dr. Kenneth Cragg, a former professor of Islamics at Beirut, Hartford, and Jerusalem is now a teaching fellow of St. Augustine's College, Canterbury. This small volume is the first in a series presenting a new approach to Christian evangelization in non-Christian cultures. Three principles are stated which apply equally to any area of evangelism, which seems to be our newest Episcopal interest. They are the need of humility, of frankness, and of understanding the other's mind and ways of thinking.

Those who are a bit weary of comparisons between Christianity and secular culture may be stimulated by this effort to place the inner essence of Christianity in relation to that of Islam. After strenuous intellectual exercise, you come out with a sharpened view of both—with some revealing insights along the way. Dr. Cragg makes a startling comparison between "the peace of God" and the Anglo-Saxon notion

of "the king's peace." He reminds us that the metaphor in Philippians 4:7 (the basis of our liturgical benediction) is military. "Peace, in Divine terms, is far from being a precarious something that has itself to be carefully shielded and protected. It is rather the militancy of God's Kingdom against all that flouts its claim. The proclamation of the reality of this peace constitutes the good news in the New Testament." (pp. 107–108) For those wanting more of this "frontier" theology, *Sandals at the Mosque* is a recommended prescription. *(Edric A. Weld)*

***The Almost Chosen People,** by William J. Wolf. Doubleday & Company, 1959. 215 pages. $3.95*

In this study of the religion of Abraham Lincoln, Dr. William J. Wolf, Howard Chandler Robbins Professor of Theology at the Episcopal Theological School, demonstrates that he can write as thoroughly, scholarly, and as interestingly in biography and American culture as he does in technical theology. The well-documented volume, after showing the religious influences of the frontier and general culture on Lincoln, states: "Lincoln is one of the greatest theologians of America . . . in the sense of seeing the hand of God intimately in the affairs of nations. Just as the prophets of Israel criticized the events of their day from the perspective of the one God who is concerned for history and who reveals His will within it, Lincoln stands among God's latter-day prophets." The book should be of great interest to youth and adults, either for personal or group study.

***Learning to Work in Groups,** by Matthew B. Miles. Bureau of Publications, Teachers College, Columbia University, 1959. 285 pages. $5.00*

This volume is one of the most helpful the reviewer has seen in presenting the theory and practice of learning to work in and with small groups. It is particularly valuable to those engaged in parish activities, for most of the illustrations, examples, and experiments are drawn from the field of education rather than from industry, as is the case in many studies on the composition, changes, and productivity of groups. Those who have attended Group Life Laboratories will find an exposition of the theory, practice, and training which they experienced in the labs. Anyone who is interested in current educational practice in the nature of learning, behavior, work, and training of groups cannot afford to miss this careful, clearly written, and helpful study.

The Sermons of John Donne, Volume IV, edited by George R. Potter and Evelyn M. Simpson. University of California Press, 1959. 419 pages. $7.50

The reviewer regrets that limitations of space do not allow a full-length review of this fourth in a projected series of ten volumes of the sermons of John Donne. Clergy and students who have Donne as an intellectual avocation will not want to miss these sermons, which were delivered during 1621–1623 when Donne was Dean of St. Paul's Cathedral, London. The entire volume, including introduction and critical apparatus, is of the highest order.

***Teaching the Old Testament,** by O. Jessie Lace. The Seabury Press, 1960. 80 pages. Paper, $1.65*

The Old Testament was surely not written for children, and many difficulties are present when one attempts to teach them this part of the Bible. The author, senior lecturer and tutor at William Temple College, is fully aware of this and develops two propositions which are pertinent to all who deal with children and the Old Testament. "We (teachers) try to understand for ourselves the significance of what biblical scholars are saying and the results of taking that seriously. We apply this understanding to the selection and arrangement of the material we are going to use in school." Biblical scholars will probably be more enthusiastic about the volume than Christian educators. The author does fulfill her aims as stated above, for the book is really concerned with teaching the Old Testament to children.

If one takes seriously the material presented, he will probably be equipped better to teach the Old Testament. However, he will need much more insight and help than he is given here if he is to teach children the Old Testament so they may be able to appreciate what it is really about.

***Before You Marry,** by Sylvanus M. Duvall. Association Press, 1959. 252 pages. $3.50*

This is a revised, rewritten, and enlarged edition of the popular book first published in 1949. The original arrangement of 101 questions to ask and answer before marriage is still used. However, the content has been rewritten to incorporate recent findings in the area of marital problems and relationships. The first publication was of much help to young people, as well as to ministers, parents, and other counselors to youth. This volume should be even more helpful. The book is straightforward, not moralistic, and yet written within a framework of high moral standards.

***Easter Fires,** by Wilma P. Hays. Coward-McCann, 1960. 62 pages. $2.75*

This is the story of how the Indian custom of lighting bonfires at Easter began. This custom has been observed in Fredericksburg, Tex., for more than a century. Wilma Hays has written a number of children's stories connected with patriotic and religious events. Children seven to eleven years of age who delight in Indian lore will enjoy this book, including the illustrations by Peter Burchard. *(R.U.S.)*

***Fisherman of Galilee,** by Aileen Fisher. Thomas Nelson & Sons, 1959. 223 pages. $2.95*

Aileen Fisher has again written an interesting and absorbing book in this biography of Simon Peter. It can be recommended with complete confidence to both younger and older readers, for the author presents her material in a compelling and lifelike manner. Her Biblical scholarship is sound.

***Grandfather and I,** by Helen E. Buckley, with pictures by Paul Galdone. Lothrop, Lee & Shepard Co., 1959. $2.75*

The perfect book to interpret Grandfather to the three-, four-, or even five-year-old. It will also help interpret Grandfather's role to himself. Obligatory for every family that has one of each. *(Edric A. Weld)*

Hello Day, by Dorothy Aldis. G. P. Putnam's Sons, 1959. 64 pages. $2.75

Wonderful poems to delight mothers, grandmothers, and even grandfathers. Although the book is intended for six- to ten-year-olds, this reviewer is not certain that it is as sure-fire at interpreting the world to the child as it is at interpreting the child and his world to the adult. *(Edric A. Weld)*

ITEMS

Training Program for Parish Assistants • *The Episcopalian* • New Resources Available • "Look Up and Live"

MISS PHYLLIS TOWNER has been appointed by the Presiding Bishop as Supervisor of the Training Program for Parish Assistants in Christian Education and the Apprenticeship Program, sponsored, respectively, by the Department of Christian Education and the Unit of Church Vocations. She assumed these duties on April 1. Prior to that date Miss Towner was Director of Christian Education at St. Mark's Church, Berkeley, Calif.

The fourth annual Training Program will be held from June 15 through September 2 at St. Margaret's House, Berkeley, Calif. Co-director of the Program this year will be Mrs. Robert N. Rodenmayer, Associate Professor of Christian Education at St. Margaret's House. Information regarding either the Training Program or the Apprenticeship Program should be addressed to Miss Phyllis Towner, 28 Havemeyer Place, Greenwich, Conn. An article on the Training Program appeared in the March, 1960, issue of FINDINGS.

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APRIL marks the appearance of the first issue of *The Episcopalian*, the new monthly magazine authorized by the 1958 General Convention and intended "to serve the interest of all the people of our Church." *The Episcopalian* will carry articles and pictures of inspiration, information, and inquiry relating to the mission of the Church in the contemporary scene. It will also attempt to serve as an aid to families of the Church, supplementing in the home the services of the parish priest, vestry, diocese, and national Church.

The Episcopalian succeeds *Forth* as the officially sponsored journal of the Episcopal Church and as such is descended from *The Spirit of Missions*, which was established in 1836. A nine-member Church Magazine Advisory Board, appointed by the Presiding Bishop, will supervise the new magazine, which will have twelve issues a year. Offices have been set up on 23rd Street in New York City, near to but apart from the National Council office at 281 Park Avenue South. The mail address for *The Episcopalian* is Box 199, Madison Square Station, New York 10, N.Y. Subscription price is $3.00 for one year and $5.00 for two years. Special group rates are available.

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A STUDY DOCUMENT on religion and education is scheduled for publication in the April issue of the *International Journal of Religious Education*. Prepared by the Committee on Religion and Education of the National Council of the Churches of Christ, the study was approved at the annual meeting of the N.C.C.C.'s Division of Christian Education held this February in St. Louis, Mo. An attempt has been made by the committee to state the position of Protestant churches on a number of issues confronting religion and education. This is not an official document, but it is being published in the hope that it will stimulate widespread discussion on these issues. Reprints of the document are available from the National Council, 281 Park Ave. South, New York 10, N.Y. (1-9 copies, 10 cents each; 10 or more copies, 5 cents each.)

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"Weekday Religious Education in Your Future" is the title of a feature section to appear in the June issue of the *International Journal of Religious Education*. Dr. Harry H. Kalas, President of Westmar College, LeMars, Iowa, will write about the implications of the new statement on the purpose of released and dismissed time programs, adopted at the February meeting of the Division of Christian Education of the National Council of Churches. The Rev. Burtis M. Dougherty, Canon to the Ordinary in the Diocese of Western New York, will write about the program at St. Thomas' Church, Buffalo, where he was formerly rector. A denominational executive and a council of churches' executive will also explain their support of weekday religious education.

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"A Plan for Training Trainers of Teachers," an article written by the Rev. Harry H. Jones, Executive Secretary of the Province of New England, has been mimeographed and is available free to diocesan departments which want to set up similar programs. The plan was used in a five-day training session held in June, 1959, at Whitinsville, Mass., and is based upon the *Teacher Training Guide* (The Seabury Press, $2.00). Copies of the article are available from the Leadership Training Division, 28 Havemeyer Place, Greenwich, Conn.

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"WORDS FOR PARENTS" by Diantha E. Higgins, has been reprinted from the February issue of FINDINGS. Several parishes have sent it to all their families. Order from FINDINGS. Cost: twenty or more copies, 5 cents each; fewer than twenty copies, free.

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"LOOK UP AND LIVE," a Sunday morning television program sustained by the Columbia Broadcasting System, continues to win recognition from television critics. It has received the 1959 Sylvania Award for religious telecasting. Because of the hour at which it is telecast, clergymen have generally been unaware of this religious program. It is directed to high-school and college students and young adults. Leaders of these groups should become familiar with the program in order to note leads which members of their groups may pick up from the program.

The next Protestant segment of "Look Up and Live" will appear on the five Sundays in May. (The program also has Roman Catholic and Jewish segments.) The sessions in May will explore various cultural manifestations of how contemporary man sees himself and his religious situation. The Rev. John G. Harrell, one of the regular contributors to FINDINGS, acts as special adviser to the program and continues to add substantially to its production.

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"Youth—Their Culture and the Gospel" is the title of a twelve-page reprint of articles from the *International Journal of Religious Education* and *The Pulpit*. It will prove interesting and helpful to advisers of teenage groups. Copies are available at 15 cents each from the Department of Youth Work, N.C.C.C., 475 Riverside Drive, New York 27, N.Y.